

LOGOS INTERNATIONAL LEADERSHIP COLLEGE

SAMPLE

NEW TESTAMENT

A Comprehensive Survey of the 27 New Testament Books



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NEW TESTAMENT

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TABLE OF CONTENTS

THE POLITICAL WORLD.....	4
THE RELIGIOUS WORLD	15
THE NEW TESTAMENT: ITS NAME AND CONTENT	22
IT'S NAME	22
THE CONTENT OF THE NEW TESTAMENT.....	23
THE FOUR GOSPELS	25
MARK: THE EARLIEST GOSPEL.....	28
LUKE: THE GENTILE CHRISTIAN GOSPEL.....	32
MATTHEW: THE JEWISH CHRISTIAN GOSPEL.....	37
JOHN: THE SPIRITUAL GOSPEL.....	39
THE EARTHLY LIFE OF JESUS	46
THE BOOK OF ACTS	48
JAMES: THE EPISTLE OF PRACTICE.....	59
GALATIANS, THE EPISTLE OF CHRISTIAN FREEDOM.....	62
1 THESSALONIANS: A LETTER TO NEW CONVERTS.....	63
2 THESSALONIANS: THE EPISTLE OF THE SECOND COMING.....	65
1 CORINTHIANS: THE CHURCH OF GOD IN VANITY FAIR.....	66
2 CORINTHIANS: THE DEFENCE OF AN APOSTLE	67
ROMANS: THE GOSPEL ACCORDING TO PAUL	69
THE PRISON EPISTLES.....	71
COLOSSIANS: THE COSMIC CHRIST.....	71
PHILEMON: CONCERNING A RUNAWAY SLAVE	72
EPHESIANS: THE GLORY OF THE CHURCH.....	73
PHILIPPIANS: THE EPISTLE OF JOY	75
THE PASTORAL LETTERS	77
1 TIMOTHY: SECOND LETTER TO EPHEBUS.....	77
TITUS: LETTER TO CRETE	78
2 TIMOTHY: PAUL'S LAST LETTER	79
HEBREWS: THE PRIESTHOOD OF CHRIST	79
1 PETER: THE EPISTLE OF HOPE	81

2 PETER: THE PROMISE OF HIS COMING	83
JUDE: CONTENDING FOR THE FAITH	84
1 JOHN: THE EPISTLE OF LIFE	85
2 JOHN: BE DISCERNING IN GIVING HOSPITALITY	88
3 JOHN: BE HOSPITABLE.....	88
REVELATION: THE JUDGMENT AND VICTORY OF GOD.....	89
BIBLIOGRAPHY – RECOMMENDED READING LIST	93

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NEW TESTAMENT

THE POLITICAL WORLD: a brief history

1. HISTORY

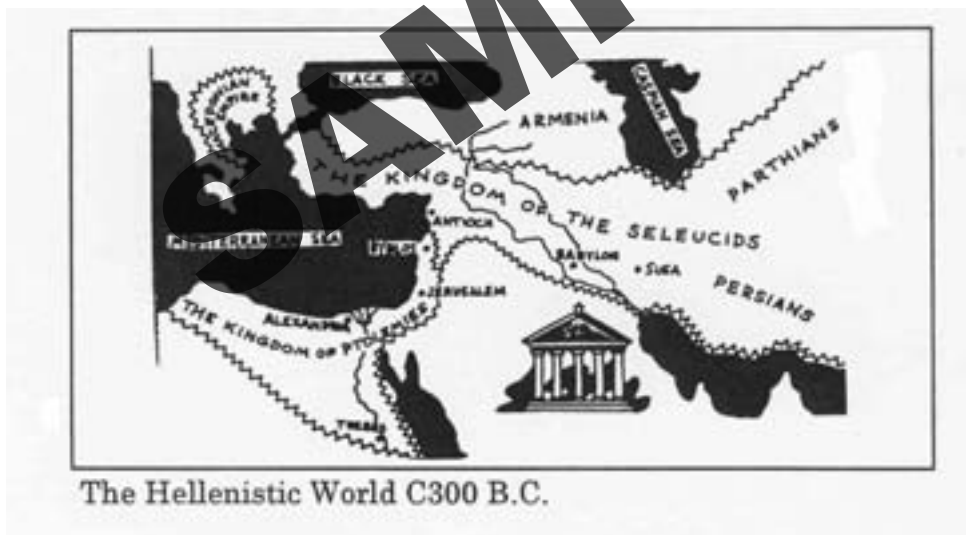
a. Alexandrian Period 334 - 323 BC

Alexander the Great, the son of Philip who had forged the Greeks into a unified military state, conquered most of the countries of the Eastern Mediterranean. However by the time he reached Babylon, the luxury and revels he continually indulged in eventually weakened his constitution so that he contracted fever and died in 323 BC at the age of thirty-one.

During this period Alexander showed much favour to the Jews, and exposed them to the process of Hellenisation. By Jesus' day many Hellenised Jews had adopted the Greek ways, customs, and speech and had been freed from an exclusive spirit of Hebrew tradition.

b. Egyptian Period 324 - 204 BC

Alexander's empire did not long survive his death. He left no heirs who were capable of managing it and finally it was partitioned among his generals. Ptolemy took Egypt and southern Syria; Antigonus claimed northern Syria and Babylon; Lysimachus took Thrace and western Asia Minor; and Cassander ruled Macedonia and Greece. Later Antigonus' territory was overrun by Seleucus I in 301 BC.



From that time on there was constant conflict between the Seleucidae (descendants of Seleucus) of Syria and the Ptolemies of Egypt. Israel was in the corridor of land along which the armies of these two powers marched to war. Sometimes Palestine was under the dominion of one and sometimes it was under the dominion of the other. During the period 324 - 204 BC it was mainly under the dominion of the Ptolemies.

During this period the city of Alexandria in Egypt founded by Alexander grew in

importance, and became the capital and a great city of learning. A large number of Jews lived there. During this time the Jewish Scriptures were begun to be translated into Greek. This version, known as the Septuagint, became the popular Bible of the Jews of the Dispersion (Gk “Diaspora”) and was generally used by the writers of the New Testament. When they used the Old Testament they took most of their quotations from the Septuagint.

Many scholars believe that the seventy-member Sanhedrin (Gk “sunedrion”, meaning “Council”) of New Testament times originated around 250 BC.

The Zondervan Pictorial Bible Dictionary gives more information about the Sanhedrin.

“In the time of Christ the Sanhedrin exercised not only civil jurisdiction, according to Jewish law, but also, in some degree, criminal. It could deal with all those judicial matters and measures of an administrative character which could not be competently handled by lower courts, or which the Roman procurator had not specially reserved for himself. It was the final court of appeal for all questions connected with the Mosaic law. It could order arrests by its own officers of justice (Matt 26:47; Mark 14:43; Acts 4:3; 5:17f; 9:2).

It was also the final court of appeal from all inferior courts. It alone had the right of judging in matters affecting a whole tribe, of determining questions of peace or war, of trying the high priest or one of its own body. It pronounced upon the claim of prophets and upon charges of blasphemy. The king himself could be summoned to its bar; and Josephus relates that even Herod did not dare to disobey its summons (Ant xiv 9,4). It had the right of capital punishment until about 40 years before the destruction of Jerusalem. After that it could still pass, but it could not execute, a sentence of death without the confirmation of the Roman procurator. That is why our Lord had to be tried not only before the Sanhedrin but also before Pilate (John 18:31, 32). But for this, He would have been put to death in some other way than by crucifixion, for crucifixion was not a Jewish mode of punishment. The stoning of Stephen (Acts 7:57f. without the approval of the procurator was an illegal act - a lynching. In the case of one offence the Sanhedrin could put to death, on its own authority, even a Roman citizen, namely, when a Gentile passed through the Jerusalem temple gate which divided the court of the Jews from that of the Gentiles (cf Acts 21:28), but even this was subject to the procurator’s revision of the capital sentence. The Roman authority was, however, always absolute and the procurator or the tribune of the garrison could direct the Sanhedrin to investigate some matter, and could remove a prisoner from its jurisdiction, as was done in the case of Paul (Acts 22:30; 23:23f).

The Sanhedrin at first met in “the hall of hewn stones”, one of the buildings connected with the temple. Later, the place of meeting was somewhere in the court of the Gentiles, although they were not confined to it. They could meet on any day except the Sabbath and holy days, and they met from the time of the offering of the daily morning sacrifice till that of the evening sacrifice. The meetings were conducted according to strict rules and were enlivened by stirring debates. Twenty-three members formed a quorum. While a bare majority might acquit, a majority of two was necessary to secure condemnation, although if all 71 members were present, a majority of one was decisive on either side. To

avoid any hasty condemnation, where life was involved judgment was passed in the same day only when it was a judgment of acquittal. If it was a judgment of condemnation, it might not be passed till the day after. For this reason, cases involving capital punishment were not tried on a Friday or on any day before a feast. A herald went before the condemned one as he was led to execution, and cried out: "So and so has been found guilty of death. If anyone knows anything to clear him, let him come forward and declare it".

Tenney 1963:752,753.

c. Syrian Period 204 - 165 BC

Antiochus the Great reconquered Palestine, and it passed back to the kings of Syria called "Seleucids". One of them, Antiochus Epiphanes (175 - 164 BC) was violently bitter against the Jews and he made a furious and determined effort to exterminate them and their religion. He devastated Jerusalem, defiled the Temple, offered a sow on its altar, erected an altar to Jupiter, prohibited Temple worship, forbade circumcision, sold thousands of Jewish families into slavery, destroyed all copies of Scripture that could be found, and slaughtered anyone discovered in possession of such copies, and resorted to every conceivable torture to force Jews to renounce their religion. This led to the Maccabean revolt, one of the most heroic feats in history.

Jewish opposition was led by a priest called Mattathias and his five heroic sons, the oldest of which was Judas, called Maccabaeus, "the Hammer". He was a warrior of amazing military genius. He won battle after battle against unbelievable odds. The Maccabean Revolt succeeded in recapturing the temple in 165. Jews today celebrate the holiday of Hanukkah, the "Festival of Lights" to commemorate this event. It was also called the Feast of Dedication. Jn 10:22.

The effect of the Seleucid dominion was tremendous. Antioch, the capital of their country, became the third largest city of the Roman Empire. Greek language and literature were quickly disseminated through the Near East and afforded a common medium of culture. Many of the cities of Palestine, especially in Galilee, were bilingual. The main internal struggle in Palestine during these years was between Hellenistic Jews and Hebraic Jews. The latter resisted all forms of diluting their Hebrew heritage. The Pharisees were successors to that group.

Many noncanonical writings were beginning to appear during this period, particularly the Apocrypha. This is the name given to fourteen books which originated during this period after the Old Testament canon had been completed. The Old Testament canon is the list of books which the Jews accepted as their divine Scriptures, and today constitute our Old Testament. The apocryphal books were never in the Old Testament Hebrew canon, although they were included in the Septuagint. Jesus and the apostles never quoted from them. During this period the Septuagint translation was completed.

d. Maccabean Period 165 - 63 BC.

This has been called the Period of Independence. Politically, it was a time of revolt by Jewish leaders against Syrian forces. Religiously, it was a time of restoring worship of the Lord to the re-dedicated Temple.

After Judas was killed in 161 BC, his brother Jonathan took over leadership. He was also appointed high priest, the first of a long line of Hasmoneans (named after Simon, the last surviving brother of Judas).

During this period the rival religious sects (Pharisees and Sadducees) became rival political enemies.

e. Roman Period began in 63 BC

In 63 BC the Roman general Pompey brought Palestine under Roman control. He had the audacity to enter the Holy of Holies of the temple, which only the Jewish high priest entered once a year. However for the most part there was little interference by Rome in the religious life of Palestine. The Jews paid taxes to Rome and were subject to the rulers appointed over them by Rome. When Jesus was born (about 5 BC) the political situation was generally stable.

Erick Sauer writes: *“Never before or since in history has there been an empire that has united in itself all the civilised peoples of its time as did the Roman”.* Sauer 1953:177

The Greek influence had not died away, however, Sauer writes:

“Although the Romans were the military and political masters of the world, culturally they were conquered by the Greeks . . .” Ibid, p 176.

Irving L Jensen writes:

Some of the characteristics of the Roman background are briefly noted here:

- i. *World Centralization.* The unifier was the emperor, the ruler of the Mediterranean world. Worship of the emperor was inevitable, and so religious clash with Christianity was unavoidable. As an example, Paul was executed by Nero (reign: A.D. 54-68), and John was exiled on the Island of Patmos (Rev 1:9) during Domitians’s reign (A.D. 81-96).
- ii. *World Communication.* The highways and sea lanes of the Roman Empire made world traffic possible, and when the time came for the missionary journeys of the early Christians the cities were easily accessible.
The Roman system of roads and bridges also helped expedite mail deliveries between cities.
- iii. *World Peace.* Although the reigns of some emperors were marred periodically by times of war (such as Augustus, who ruled from 30 B.C. to A.D. 14) the Roman period was a time of peace. That gave rise to the slogan *Pax Romana* (the Roman Peace). The benefit of international peace of the church’s birth and growth cannot be overstated. When you are studying in the New Testament you will not read about the kinds of wars that were so commonplace in the years of Old Testament history.
- iv. *World Spiritual Disorder.* Erich Sauer describes the spiritual disarray: *“Rome became a venerator of all deities, often horribly grotesque, senselessly confused, ill-formed sickly phantasies. The entire Mediterranean world resembled a gigantic cauldron of mixture.”*
Aristocratic society wallowed in moral depravity, idleness of wealth,

pursuit of pleasure. The middle class lived on a higher plane morally and had strong religious feelings. Members were searching for the truth but never finding it. Many religions found their way into people's hearts. From Egypt came the worship of Isis and Osiris; from Persia, the cult of Mithras; from Asia Minor, the cult of Cybele. Many gods and idols, representing secret and nature religion, were among those who moved in from the Orient. But none brought redemption of sinners, none brought eternal salvation.

"When the fulness of time came, God sent forth his Son". Gal 4:4.

Concerning preparation, the time was right, for the law had served its disciplinary and instructive purposes. The time also was right concerning the political, religious and social climate, because those were conducive to the ministry of the gospel. 1

Jensen's Survey of the New Testament 1981:56

2. THE EMPERORS OF ROME IN NEW TESTAMENT TIMES

The names of the Roman emperors that are relevant to the New Testament church are:

a. Augustus 27 BC to AD 14

Augustus was the first emperor of Rome. Previously Rome had been a Republic. He ruled wisely and well. In many places the emperor was worshipped as "Dominus et Deus" (Lord and God), although he did not demand such worship. Jesus was born during his reign. Lu 2:1.

b. Tiberius AD 14-37

At the death of Augustus, his adopted son Tiberius was chosen to succeed him. Although he was impartial and wise in his policies, he was haughty and suspicious, and so was never popular, but generally feared and disliked. Jesus' teaching, death and resurrection took place in his reign.

c. Caligula AD 37-41

At the outset of his career, he was as popular as Tiberius was unpopular. Before long, however, he began to show signs of mental weakness. He demanded to be worshipped as a god, which alienated the Jews in his realm. His reckless expenditure of funds that Augustus and Tiberius had so carefully gathered quickly exhausted the public treasury. In order to replenish it he resorted to violent means: confiscation of private property, and extortion of every kind. He was finally assassinated.

d. Claudius AD 41-54

Claudius tried to restore the ancient Roman religion to its former prominence in society, and to stamp out other foreign cults. Suetonius states that under Claudius, the Jews were expelled from Rome because of some riots that had taken place "at the instigation of one Chrestus". It is uncertain whether Suetonius misunderstood Chrestus for Christus, (Christ) and was referring to a disturbance among the Jews occasioned by the preaching of Jesus as the Christ, or whether Chrestus was the actual name of some insurgent. In any case, the order of expulsion is probably the one that caused the removal of Aquila and Priscilla

from Rome. Acts 18:2.

Paul traveled during the reigns of Claudius and Nero, the “Caesar” to whom he appeared at his trial. Acts 25:11.

e. Nero AD 54-68

For the first few years of his reign, he ruled wisely and well. Tenney writes: “In AD 64 a great fire broke out in Rome which destroyed a large part of the city. Nero was suspected of having deliberately set it in order to make room for his new Golden House, a splendid palace which he built on the Esquiline hill. In order to divert the blame from himself, the Christians were accused of having caused the disaster. Their attitude of aloofness from the heathen and their talk of the ultimate destruction of the world by fire lent plausibility to the charge. Many of them were brought to trial and were tortured to death. Tradition says that Peter and Paul perished in this persecution, the first one conducted by the state.”

f. Galba AD 68

g. Otho AD 69

h. Vitellius AD 69

i. Vespasian AD 69-79

j. Titus AD 79-81

This is the general who destroyed Jerusalem in AD 70 during Vespasian’s reign. He became one of the most popular emperors that Rome ever had.

k. Domitian AD81-96

He demanded worship as “Dominus and Deus” and persecuted the Christians. Probably the book of Revelation was written during his reign. This book is a witness to the growing hostility between the church and the Roman state. It does not necessarily imply that a universal policy of persecuting Christians had been adopted, but it does make clear that there can be no compromise between a pagan state and the Christian church.

3. **KINGS**

Kings were the highest local rulers of territories in the Roman Empire, subject to the central authority of the emperor at Rome. During New Testament times Palestine, in whole or in part, was ruled by kings of the Herodian dynasty.

a. Herod the Great. 37 to 4 BC.

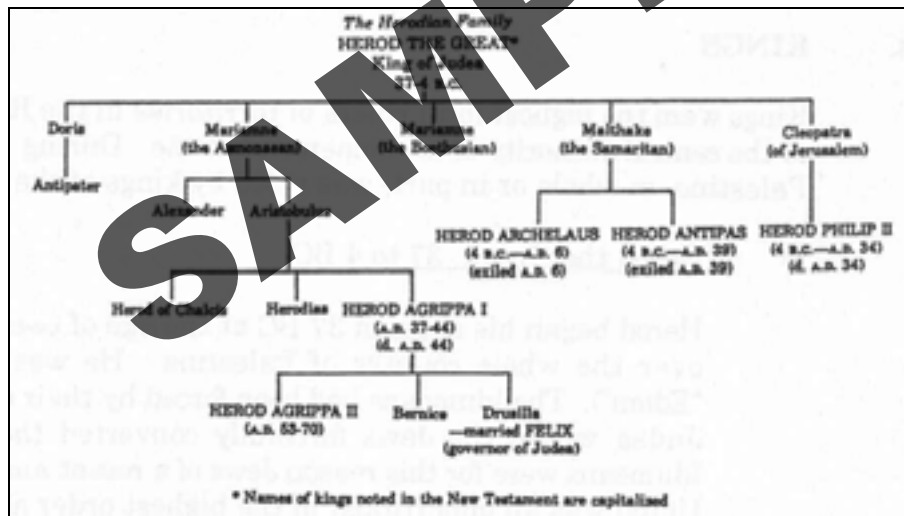
Herod began his reign in 37 BC at the age of twenty-two. He was king over the whole country of Palestine. He was an Idumean (Gk for “Edom”). The Idumeans had been forced by their enemies into southern Judea where the Jews forcefully converted them to Judaism. The Idumeans were for this reason Jews of a recent and suspect background. Herod was an opportunist of the highest order and secured the help of the Romans to make him king. He was hated by the Jews, although he spent large amounts of money on the temple. In 20 BC he began this work of rebuilding Zerubbabel’s temple on a grander scale. This work was not finally completed until AD 64. Jn 2:20.

Though successful in politics, Herod was bitterly unhappy in his private life. He

married ten wives, including his beautiful Hasmonean princess, Marianne. Though he loved her passionately, he suspected her of infidelity and had her executed. Later in 7 BC, he had her two sons killed. When he found that his favourite son, Antipater had been plotting against him, he had him executed - just five days before his own death in 4 BC. He was also the one who had ordered the massacre of the babies of Bethlehem after the birth of Jesus. Matt 2:13-18.

NOTE: Our system of dating BC/AD was devised by a monk in the sixth century AD. As Christianity had become the universal religion over what had been the Roman world, the Emperor Justinian requested the monk, Dionysius Exiguus to make a calendar, reckoning time from the birth of Christ to supersede the Roman calendar. However, long after the Christian calendar had replaced the Roman calendar, it was found that Dionysius had made a mistake in placing the birth of Christ in 753 from the founding of Rome. It should have been about 749, or a year or two earlier. Nevertheless, Jesus must have been born before Herod's death in 4 BC.

At his death Herod's kingdom was divided between his three sons. Archelaus inherited Judea (Matt 2:22), but lost the kingdom in AD 6 because of misrule - his kingdom being ruled by Roman governors from that time on. Antipas was given Galilee and Perea (Transjordan). Philip inherited largely Gentile areas east of the Sea of Galilee.



b. Herod Antipas 4 BC to AD 39

He is the Herod who is most prominent in the gospels. He was called the tetrarch of Galilee and Perea (a tetrarch was a ruler of a fourth part of a kingdom or province).

Jesus alluded to him as “that fox” (Lu 13:32) or, more exactly “that vixen”. The epithet was a characterisation not only of his slyness, but of his craftiness and of his vindictiveness as well.

He appears in the gospels as the murderer of John the Baptist (Mk 6:14-29), and as the one before whom Jesus was tried. Lu 23:6-12.

c. Herod Agrippa I AD 37-44

He was a grandson of Herod the Great. He was brought up in Rome. As a personal friend of the Emperor Caligula, he was made king over Galilee and Perea, and later over all of Palestine, the first king to rule over all the Jews in a generation. To maintain his popularity with his subjects he persecuted the Christians and killed James, the son of Zebedee, one of the twelve apostles. Acts 12:1-2. He was struck down with a fatal illness in the theatre at Caesarea. Acts 12:21-23.

d. Herod Agrippa II AD 50-100

He was the son of Agrippa I. Although he ruled as king in title, the real power once again rested with the Roman governor. Together with his sister Bernice, he heard the Apostle Paul's eloquent defence of his behaviour. His verdict was that Paul could have been released if he had not appealed to Caesar. Acts 25:13 - 26:32.

4. ROMAN PROCURATORS AND PROCONSULS

The Roman empire was a miscellany of independent cities, states and territories - all of which were subject to the central government. Some of them had become part of the empire by voluntary alliance; others had been annexed by conquest.

Except for Italy itself, the bulk of the Roman world consisted of territory under provincial government. This government was of two kinds. The provinces that were relatively peaceful and loyal to Rome were under Proconsuls (Acts 13:7 and 18:12) who were responsible to the Roman Senate. The more turbulent provinces were under the authority of the emperor, who often stationed armies in them, and they were governed by procurators who were appointed by the emperor and who were answerable directly to him. Palestine in the time of Christ was under the supervision of the emperor whose agent was the Procurator (translated "governor") Pontius Pilate. Matt 27:11. Proconsuls held their office by annual appointment and were generally changed every year. Procurators held office as long as the emperor wanted them in the post.

Apart from procurators and proconsuls, there were also Kings who ruled over certain territories but who were also responsible to the emperor. For example, Herod Antipas was the tetrarch of Galilee while Pilate was governor of Judea, Samaria and Idumea. Lu 3:1.

Roman governors ruled over Judea from AD 6 when Archaleus was removed as king because of misrule.

a. Pontius Pilate - fifth governor of Judea AD 26 - 36

At the beginning of his governorship he offended the Jews by removing the headquarters of his army from Caesarea to Jerusalem. The soldiers took with them their standards, bearing the image of the emperor, into the holy city. The Jews protested violently against such a profanation of the city. Pilate yielded only when he saw that nothing but useless bloodshed could follow his course of action.

On another occasion he nearly drove the Jews to insurrection. He appropriated

the revenue of the temple to the building of an aqueduct. Also his soldiers slaughtered certain Galileans while they were offering their sacrifices in the temple. Lu 13:1.

It was the custom for the procurators to reside at Jerusalem, during the great feasts, to preserve order. At the time of the Passover when Jesus was tried and crucified, Pilate was occupying his official residence in Herod's palace. Jesus was brought to Pilate by the chief priests and officers of the Sanhedrin for judgment, but they would not enter his residence, lest they should be defiled and unfit to eat the Passover. Jn 19:28.

b. Antonius Felix, 11th governor of Judea. AD 52-59

The emperor Claudius appointed him governor of Judea at a time when Felix's brother was the emperor's favourite minister. The brothers had formerly been slaves, then freedmen, then high officials in government. He ruled as a tyrant. He married three queens in succession, one of whom was Drusilla, a daughter of Herod Agrippa I and sister of Herod Agrippa II. Paul stood before them on trial. Acts 24:1-27.

c. Porcius Festus, 12th governor of Judea AD 59-61

Festus succeeded Felix as governor, being appointed by emperor Nero. Paul stood on trial before him also. Acts 25:1-12. He seems to have been an honest man and a conscientious administrator. He died in office after two years.

After the death of Festus, the political conditions in Judea deteriorated badly. The succeeding Roman governors were cruel and oppressive. The conflict began in AD 66 with a series of local uprisings in various cities, in which the Roman garrisons were massacred by the Jewish rebels. In retaliation the Jews suffered frightfully. Nero appointed Vespasian as commander of the Roman forces in Judea. In AD 67 he mustered an army of 60,000 men and proceeded to Jerusalem. In the meantime, there was civil war in Jerusalem, as rival groups tried to obtain supremacy. However, during the siege, Vespasian received news of Nero's death and returned to Rome as the new emperor, leaving his son Titus in charge of the operations in Judea. The city fell in AD 70. Contrary to Titus' orders, the temple was set on fire, the population was either massacred or sold into slavery, and the city was razed to the ground. The temple has never been rebuilt. The historian Josephus reports that over a million Jews were killed and about 100,000 taken prisoner.

Jesus had predicted the destruction of the temple. Matt 24:1-2. Its stones were thrown down and literally pried apart to collect the gold leaf that melted from the roof when the temple was set on fire.

Although the nation died politically, Judaism did not die. The priesthood disappeared, the sacrifices ended, but the teachers of the law persisted, substituting works and study for the offerings that no longer had an altar.

During Jesus' life the governing of Palestine was parcelled among various rulers; all of them directly or indirectly were responsible to Rome.

RULERS OF PALESTINE DURING JESUS' LIFE

TERRITORIES	RULERS		
JUDEA AND SAMARIA	HEROD the GREAT (43-4 B.C.)	ARCHE- LAUS (4.B.C.- A.D.6)	PROCURATORS
			Coponius Ambibulus Rufus Gratus
GALILEE AND PEREA	HEROD ANTIPAS (4 B.C.-A.D.39) (Killed John the Baptist)		
ITEREA AND TRACHONITIS (Northeast of Sea of Galilee.	PHILIP (4 B.C.-A.D. 39)		

Jensen: 1981:103

SLAVES

Probably one-half of the population of the empire consisted of slaves. A person could become a slave by becoming a prisoner-of-war, or through debt or through being born into a family of slaves. Not all of them were ignorant. Many were physicians, accountants, teachers, and skilled artisans of every kind. They performed most of the work in the great agricultural estates, they acted as household servants and as clerks in business houses, and publishers employed them as copyists. While modern enterprises operate by machinery, the ancients used cheap labour. According to Paul’s letters to the Asian churches, there were both slaves and slaveholders who were Christians. The slaves were enjoined to obey their masters and the masters were commanded not to be cruel to them. Eph 6:5-9; 1 Tim 6:1-2.

Such was the power of Christian fellowship that the institution of slavery gradually weakened under its impact and finally disappeared.

An important class in Roman society were the “libertini”, freedmen or former slaves. Some slaves were able to amass a bit of property from the tips and gifts, with which they purchased their freedom and some were released by their masters either during the lifetime of the latter or at their death. There was a synagogue of freedmen in Jerusalem, whose members disputed with Stephen shortly before his martyrdom. Acts 6:9.

5. LANGUAGES

Tenney writes:

"The chief languages of the Roman world were four: Latin, Greek, Aramaic, and Hebrew. Latin was the language of the law courts and of the literature of Rome. As a popular tongue it was spoken mostly in the western Roman world, particularly in North Africa, Spain, Gaul, and Britain, as well as in Italy itself. It was the language of the conquerors and was learned by the subject peoples, who quickly adapted its pronunciation and vocabulary to their own dialects. Greek was the cultural language of the empire, familiar to all educated persons, and was the lingua franca of the majority of the populace from Rome eastward. Even in Palestine Greek was currently spoken and was probably used by Jesus and by His disciples whenever they had to deal with Gentiles. Aramaic was the predominant tongue of the Near East. Paul addressed the people of Jerusalem in Aramaic (Acts 22:2) when he made his impromptu defence from the steps of the Castle of Antonia, and some recorded quotations of Jesus indicate that He used it customarily (John 1:42, Mark 7:34, Matt 27:46). It appears also in the religious phraseology of the early church, such as Abba (Rom 8:15), Maranatha (1 Cor 16:22), showing that the earliest believers spoke Aramaic. Classical Hebrew to which Aramaic was closely related, had been a dead language since the times of Ezra, except among the learned rabbis who made it a medium for theological thought. It was not understood by the rank and file of the people.

The wide use of the first three of these languages is shown by the statement that the inscription on the cross over the head of Jesus was written in 'Hebrew (Jewish Aramaic), and in Latin, and in Greek' (John 19:20). Even in Palestine all three were current and were recognized". Tenney 1961:54

NEW TESTAMENT

ASSIGNMENT 1

The questions in these Assignments are based on the Notes and the NIV Bible.

THE POLITICAL WORLD

History

1. During the Alexandrian Period, Alexander the _____ conquered most of the countries of the Eastern Mediterranean. However, he died of overindulgence at age _____ in the year _____ BC. It was Alexander who first introduced the Jews to _____ culture and speech so that they had a greater openness to the world.
2. During the Egyptian Period, after Alexander's death, his empire was divided into _____ sections, each under the rule of one of Alexander's generals. The kingdom of the Ptolemies of the country of _____ was in constant conflict with the kingdom of the Seleucidae of the country of _____. Israel was affected by this because the wars between the Ptolemies and the Seleucidae were often fought in the vicinity of Israel. The capital of Egypt was _____. It was there that the Hebrew Old Testament was translated into the _____ language and then called the _____ translation. Also during this time the seventy-member _____ originated in Palestine.
3. During the Syrian Period, _____ was the capital of Syria. _____ violently persecuted the Jews during this period. He offered a _____ on the temple altar, erected an altar to the Greek god _____, and prohibited the Jews from worshipping in the _____. During this period, the _____ language became the common language. In reaction to the persecution, a Jew named _____ with his five sons led a number of battles against Antiochus. The best known of these five sons was _____ called _____ meaning "The Hammer". He recaptured the city of _____ in 165 BC. This victory was commemorated by the Feast of _____.

4. During the Maccabean Period, another son called _____ took over leadership. During this period, the rival Jewish sects of _____ and _____ arose.
5. During the Roman Period, the world was ready for God to send His Son into the world. In four ways the world was ready:
 - (a) World Centralization unified under the _____. This facilitated the apostles' ability to take the gospel throughout the empire.
 - (b) World Communications. The highways and sea lanes were made safe. This facilitated the missionary _____ of the apostles throughout the empire.
 - (c) World Peace.
 - (d) World Spiritual Disorder.

The Emperors of Rome in New Testament Times

6. State the name of the emperors during whose period the following events occurred:
 - (a) first emperor of Rome _____
 - (b) the birth of Jesus _____
 - (c) Jesus' death and resurrection _____
 - (d) Peter and Paul executed _____

Kings

7. State the name of the King Herod during whose period the following events occurred:
 - (a) extension of Zerubbabel's temple _____
 - (b) married ten wives _____
 - (c) ordered massacre of Bethlehem babies _____
 - (d) king of the whole of Palestine _____
 - (e) Tetrarch of Galilee and Perea _____

Roman Procurators and Proconsuls

9. There were two kinds of provincial government throughout the Roman Empire: proconsuls and procurators (governors). One kind of government ruled over peaceful provinces and the other ruled over turbulent ones. Complete the statements below showing the differences between the two types of government.

Peaceful Provinces	Turbulent Provinces
Ruled by _____.	Ruled by _____.
Appointed how often? _____	Appointed how often? _____.
Examples of such provinces are _____ (Acts 13:7) _____ (Acts 18:12).	An example of such a province is _____. (Matt 27:11).

10. State the name of the Roman governor of Judea who presided over the trials of the following men.
- (a) the trial of Jesus _____
- (b) the first trial of Paul _____
- (c) the second trial of Paul _____

Slaves

11. What proportion of the Empire consisted of slaves? _____

Languages

12. The chief languages of the Roman world were four.
- (a) _____ was the language that was spoken by the majority of people east of Rome.
- (b) _____ was closely related to Aramaic. However, most of the Jews did not understand it any longer. It was studied only by the learned rabbis (teachers).

- (c) _____ was the language of the law courts. It was spoken in Rome and in lands west of Rome.
- (d) _____ was the language of the Near East, including Palestine.
13. Some Aramaic words spoken by Jesus and included in the Greek text of the gospels are:
- (a) John 1:42 _____ which is translated in Greek as “Petros” (Peter), meaning “a rock”.
- (b) Mark 7:34 _____ which means, “Be opened”.
- (c) Matthew 27:46 _____ which means “My God, my God, why have you forsaken me?”

The Religious World

14. The supreme Greek god was called _____. The Romans called him _____.
15. Throughout the first century, who was the one who was being more and more worshipped, until in the time of the emperor Domitian at the end of the first century, this worship was made compulsory?

16. What was the name of the Eastern religions that infiltrated the empire that claimed to make its devotees immortal?

17. The worship of the occult was strong also throughout the empire. Two men mentioned in the New Testament, who were involved in this worship were:
- (a) _____ of Samaria (Acts 8:9-11).
- (b) _____ of Cyprus (Acts 13:6-12).
18. _____ was the philosophy that claimed salvation by possessing certain knowledge. Because they believed that all matter, including the human body, is intrinsically evil, people should deny themselves anything pleasant to the body. They, therefore, forbade people to _____ and ordered them to abstain from certain _____. (1 Tim 4:3).



Logos International Leadership College is committed to the empowerment of the local church through the training and equipping of leaders. We believe that the Church is the most natural, biblical, and healthy environment in which to raise up leaders of the future, leaders who can impact their environment and change their world.

The primary purpose of Logos International Leadership College is to help prepare, train and equip men and women for Christian leadership.

Logos International Leadership College provides local Church Leadership Training Colleges for Asia, Europe, America, Africa, Australia. The school is based in Kuala Lumpur, Malaysia.

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